THE
Church Catechiſm,

Analyſed, Explained, and Improved.

The First Part. For Beginners.

WHEREIN,

I. The Text is ſet down whole, and entire.

II. It is broken into Queſtions, and Anſwers in the very Words of the Catechiſm.

III. The Terms of it are explained, and ſuch ſhort Queſtions and Anſwers added, as are occaſioned by it, and ſeem needful to the diſcovery of its true meaning, and uſe.

At the end is added Matter, and Directions for all Acts of DEVOTION for Morning and Evening, moſtly in the Words of the Catechiſm.

The whole accommodated to the capacity, and uſe of them, that are yet to learn it, and recommended to the Rich, to beſtow among the Poor.

For the Uſe of Norwich School.

Train up a child in the way that he ſhould go, and when he is old, he will not depart from it, Prov. 22. 6.

Children obey your Parents in the Lord, for this is right. And ye Fathers provoke not your Children, but bring them up in the nurture and admonition of the Lord, Epheſ. 6. 1, 4.

Jeſus ſaid to Simon Peter, Simon ſon of Jonas, loveſt thou me more than theſe? — Feed my Lambs, John 21. 15.

Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give account, Hebr. 13. 17.

Norwich: Printed for *Tho. Goddard*. 1703.

CONSIDERATIONS

Propoſed to thoſe that uſe this Book.

TRain up a Child (*ſaith the wiſeſt of men, by the direction of the Spirit of wiſdom*) in his way that he ſhould go, and when he is old, he will not depart from it: *where*

I. *The life of man in this world is repreſented as a* Way, *which, when walked in, aſſuredly brings the Traveller to, and lodges him in the Place, to which it leads.*

II. *A Charge is laid upon every one, whom it concerns, to* train up *thoſe under their care, even while* Children, in the *right* Way, wherein they ſhould go.

III. *Aſſurance is given to incourage ſo needful a Practice, that he, that is indeed trained up in the right way,* will not depart from it, *but follow it, till he arrive at the deſired end.*

Let it then in the fear of God be duely conſidered.

1. *That all and every one, in whom we are concerned, are paſſing apace on, each in* his way, *to a certain fixed end, and unrepealable ſtate, being immortal Spirits that muſt never die.*

2. *That according as the* way they walk *in, and the courſe of life they perſue, is right or wreng; ſo will they infallibly be brought to an end, either of full perfection, and entire happineſs with God, in the moſt happy Place among the moſt happy Society, in the moſt felicitating enjoyments and imployments to all eternity; or of deplorable wretchedneſs, and miſery with Devils, in endleſs,*

*eaſeleſs and re*medileſs *torments*: *which in other words is called, a being* judged according to their works; a receiving the things done in the Body, whether good or evil; a ſaying to the Righteous, come ye, Bleſſed, and to the Wicked, go ye Curſed.

3. *That there is a tremendous danger of miſſing the right way, or departing from it. Which will quickly appear, when we have obſerved, that the uninſtructed* faculties *are ſo prone to act, that Children begin to* walk, *and take ſome* way, *before they are able to know, chuſe, or walk in the right. That they are* depraved *by Nature, ill Nurture, and bad Education; inclined to take the wrong* ways, *into which they are miſled by unexperienced* Senſe, *fooliſh* Informations, *and bad* Examples; *and ſtrongly habituated to thoſe, they have been uſed to. That they are apt to miſtake, or forget, or reject true Directions, and obnoxious to abundance of falſe. That there are thouſands of* By-ways, *and turnings to the right hand and to the left. That our Travellers companions will oft be his ſeducers,* many going the Broad-way that leads to deſtruction, *who will early prejudice him againſt the* narrow Way *and the* few that find it, *or purſue him with Scoffs and Affronts, which he muſt perſeveringly encounter; that he will be daily expoſed to a thouſand* Solicitations *of the* Devil, *the* World, *and the* Fleſh: *That there are many* ſtumbling Blocks *in the way, and even his Fellow-travellers will oft be a ſcandal, and a diſcouragement to him. All which, and much more, evidence the mighty hazard of being ſeduced, and make it no marvel that God ſhould concern himſelf, and the* wiſeſt Man, *to warn us to* train him up in the way, wherein he ſhould go.

4. *That therefore, if we have not deveſted our ſelves of common humanity, natural affection, and Chriſtian compaſſion towards thoſe lovely Images of* God, *the dear*

purchaſe

purchaſe of the Blood of Chriſt, *and the ſpecial charge of the Sanctifying* Spirit, *ſacred to the Holy Trinity in Baptiſm, the Children of God, the Members of Chriſt, and the Heirs of the Kingdom of Heaven, the hopeful Members of our Church, our State, and our Families, which are intruſted to our care, and be not reſolved perfidiouſly to leave them to apparent ruin and perdition, we will beſtir our ſelves for them, and conſcientiouſly obey the Charge,* training *every one* of them up in the way that he ſhould go: *no care, no pains, ſurely, can be thought here too much.*

5. *That* to train up, *imports no leſs than theſe three neceſſary things.*

I. *To preſent to them a full and fair* proſpect *of the deſigned Place, and the way to it, keep open their eyes to view it, and carry a* Light *before them,* a Lamp to their feet, *furniſh them with true and never-failing* directions *to find the right, and ſhun the wrong* way, *and acquaint them with all the dangers of their Travel; that a* Voice *may ever accompany them,* ſaying, this is the way, walk in it.

II. *To conciliate and gain over their* Affections *to the bleſſed* end, *and the* way *to it, to get within them, reach their* hearts, *and poſſeſs them with a vigorous ſenſe of their concernment therein: to enamour them, and make them in* love *with the* way *of life, to excite their* fears *of miſſing it, to enkindle their* deſires, *confirm their* hopes *of certain ſucceſs, aſcertain their* conſent *to* walk; *yea,* to run with patience the race, that is ſet before them, *and* To hate every falſe way.

III. *Actually to* engage *them* to walk in the way, *early enter them into it, excite and aſſiſt their* Powers, *form their* ſteps, *and prevent their Strayings, appoint them ſuch eaſie Stages, as they are able to travel; furniſh*

them with all the helps and proviſions neceſſary to the Journey, remove the affrightments and Stumbling-ſtones out of it, ſee that they conſtantly follow their directions, and the footſteps of the Great *and* Good, *that have gone before them; ſo recall them when gone aſtray, raiſe them when fallen, encourage them when deſponding, refreſh them when ſpent, ſtrengthen them againſt difficulties: in a word, ſo* hedge in their Paths *by a conſtant, ſtrict, but gentle diſcipline, ſo conduct them, go before them and inure them to the Journey, that* their feet may *certainly be* guided into the ways of peace, *and that* they may walk and not faint, run and not be weary, yea, run not as at uncertainty, but ſo that they may *infallibly* obtain, and finiſh their courſe with joy.

Till theſe three things are jointly done, the child is not trained up in his way; *to the neglect of theſe, eſpecially the two laſt, we ought to impute the many miſcarriages in our education and teaching; few having skill and patience to engage their Childrens Will, and aſſure their Practice; and ſome good men have been deterred from the laſt, by a very bad Opinion; that to aſſiſt thoſe, that otherwiſe can't proceed, with written* forms of ſound words, *though taken even from the Scriptures themſelves, is to* quench the Spirit, *and prevent his holy Operations; when indeed, to refuſe his inſpired helps given for that very purpoſe, is the thing that does ſo.*

6. *That they are thus to be* trained up, *while* Children, *while flexible, and governable, and conſcious of their inability to* direct their own way, *and of their dependance on their Guides; before they are prejudiced, or otherwiſe employed; before they are ſeduced, vitiated, and accuſtomed to evil* courſes; *before they have caſt themſelves out of the conduct of their Teachers, forfeited the aids of Gods Spirit, and made their return impoſſible, or next to it.*

7. That

7. *That the Text not only asserts, that God would have those under our care to be, but supposes them by grace, put into a capacity of being so trained up in the right way, that they shall never depart from it; and indeed God hath not, nor will be wanting for his part, having done, and being ready to do all that, that can be expected from the greatest power and goodness, guided by the most comprehensive wisdom, towards the bringing* such *Creatures to an happy end. None are neglected in the daily administration of grace,* and to him that heareth, more shall be given, and whosoever hath the intrusted Talents, to him shall be given, and he shall have more abundance; *so that nothing can make them miscarry, but the wilful neglect of the Guides, or the guided* receiving the Grace of God in vain, *and not duly applying that, which is* the Power of God to the Salvation of mens Souls.

8. *That therefore it very much depends upon us, that have the charge of Children; Pastors, Parents, Masters, and Sureties, and upon our skill and fidelity, what they shall be, what further grace or hardness shall be their lot; what benefit or harm the Church, the State, and our Families, shall have by them; what comfort they shall have here, what* assurance of heart, *and where they shall be to all eternity.*

When you have throughly weighed these things, try if you can remain unaffected with the Case, *indifferent about, or neglectful of the* welfare *of those, whom God hath trusted to your care, and the Church returned from Baptism into your hands* to train up; *but if through your* perfidiousness *or* carelessness *they perish, remember* that they *indeed* shall die in their sins, but their blood, *their blood, I say,* God will require at your hands. *But O how happy are they, that meet with wise and faithful*

Guides

Guides! and how ſhall they that turn many to righteouſneſs, ſhine as the Stars, for ever and ever!

Theſe conſiderations prevailed with me, to endeavour, among other things tending this way, the making of this Catechiſm, *(which I am obliged to teach upon more accounts than one.) as uſeful to the ends of it, as I was able, and firſt to fit it to the capacity of the meaneſt, with all the plainneſs and condeſcenſion I could; deſigning to add a* Second Part, *and then a* Third, *each adapted to the caſe of Proficients keeping in both to this Ground-work; in all which I ſubmit my ſelf to the wiſer judgments of thoſe above me; in the mean time, leaving* this *to the candor and conſcientious uſe of thoſe Paſtors, Teachers, Maſters and Parents, who have not a better at hand; I implore God Almighty's Pardon for what is amiſs, and his Bleſſing upon what may be uſeful in it.*

The

THE Church Catechiſm, Analyſed, Explained and Improved.

§. I. An Occaſion taken to bring in a Diſcourſe of Baptiſm.

Qu. WHat is your Name?

1 *Anſ.* M. or W.

Q. Who gave you this Name?

2 *Anſ.* My Godfathers and Godmothers in my Baptiſm, wherein I was made a Member of Chriſt, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. What perſons gave you your Name?

3 *A. My Godfathers and Godmothers gave me my Name.*

Q. What are Godfathers and Godmothers?

4 *A.* My Godfathers and Godmothers are thoſe that preſented me to God in Baptiſm, and were Sureties for me, promiſing that I ſhould be taught, and perſwaded to perform the Covenant made at my Baptiſm.

Q. When gave they you this Name?

5 *Anſ.* They gave me this Name *in my Baptiſm*: when I was Baptized.

§. II. What the Benefits of Baptiſm are.

Q. What were you made in your Baptiſm?

A. In my Baptiſm *I was made*,

Firſt, *a Member of Chriſt.*

Secondly, *The Child of God.*

And thirdly, *An Inheritor of the Kingdom of Heaven.*

Q. Were

Q. Were you not a Member of Chriſt, before you were Baptized?

7 *A.* No, But in my Baptiſm I was made a Member of Chriſt.

Q. Were you not a Child of God, before you were Baptized?

8 *A.* No, but I was made a Child of God in my Baptiſm.

Q. Were not you an Heir of the Kingdom of Heaven, before you were Baptized?

9 *A.* No, but in my Baptiſm I was made an Inheritor of the Kingdom of Heaven?

§. III. The Vow and Covenant made at Baptiſm.

Q. Was there not a Promiſe made for you, in your Name, before you were received to Baptiſm.

10 *A.* Yes, their was a Promiſe made then for me, and in my Name.

Q. What did your Godfathers and Godmothers then promiſe for you?

11 *A.* They did promiſe and vow three things in my Name.

First that I ſhould renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the finful lufts of the flesh.

Secondly, that I ſhould believe all the Articles of the Chriſtian Faith.

And thirdly, that I ſhould kæp Gods holy Will and Commandments, and walk in the ſame all the days of my life.

Q. How many things did your Sureties promiſe for you at your Baptiſm?

12 *A. They did promiſe and vow three things.*

Q. Did they promiſe thoſe three things in their own name, and for themſelves, or in your name, and for you?

13 *A.*

13 *A.* They did promiſe and vow them *in my Name*, for me, not for themſelves.

Q. Which is the firſt thing that they promiſed and vowed in your Name?

14 A. Firſt, *they promiſed and vowed in my Name, that I ſhould renounce the Devil and all his Works*, and that I ſhould renounce all *the pomps and vanity of this wicked world*; *and* that I ſhould renounce *all the ſinful luſts of the fleſh.*

Q. Which is the ſecond thing that they promiſed in your Name?

15 A. *Secondly, they did promiſe and vow in my Name, that I ſhould believe all the Articles of the Chriſtian Faith.*

Q. Which is the third thing, that they promiſed for you, at your Baptiſm?

16 A. *Thirdly, they did promiſe for me, and vow, that I ſhould keep Gods Holy Will and Commandments, and* that I ſhould *walk in the ſame* Commandments of God, *all the days of my life.*

Q. How long did they promiſe that you ſhould do ſo?

17 *A.* They promiſed that I ſhould do thus, all *the days of my life*, from my Baptiſm to my Death.

§ IV. Of our owning and promiſing to perform the Baptiſmal Vow.

Q. Doſt thou not think that thou art bound to believe, and to do, as they have promiſed for thee?

18 *A.* Yes verily, and by Gods help ſo I will; and I heartily thank our heavenly Father, that he hath called me to this ſtate of Salvation, through Jeſus Chriſt our Saviour, and I pray unto God to give me his grace, that I may continue in the ſame unto my lives end.

Q. You think then, that as they have promiſed for you, ſo you are bound to believe, and to do?

19 *A. Yes verily*, I do think, that I am bound to believe,

believe, and to do, as they then promiſed for me, *And by God's help ſo I will.*

Q. What will you by Gods help do?

20 *A.* Firſt by Gods help, I will renounce the Devil, and all his works, I will renounce the pomps and the vanities of this wicked world, and I will renounce all the ſinful luſts of the fleſh.

Secondly, by Gods help, I will believe all the Articles of the Chriſtian Faith.

And thirdly, I will by Gods help, keep Gods holy Will and Commandments, and I will walk in the ſame Commandments of God, all the days of my life.

Q. Do you promiſe to do theſe things without Gods help, or with it, and by it?

21 *A.* I ſaid, that *by Gods help I will* believe, and do theſe things.

Q. If you were duly Baptized upon ſuch Promiſes and Vows, and if you do truly and faithfully take upon you to believe, and do, as was then promiſed for you; into what ſtate are you thereby brought?

22 *A.* I am thereby brought *into a State of Salvation*, wherein I may be ſaved.

Q. Ought you not to be thankful from your heart to God, who hath brought you into this happy eſtate of Salvation?

23 *A.* Yes, *and I heartily thank our heavenly Father, that he hath called me to this State of Salvation.*

Q. Thro' whom, for whoſe ſake, and by whoſe means, hath God called us to this ſtate of Salvation.

24 *A. Through Jeſus Chriſt our Saviour*, for his ſake, and by his means.

Q. Do you not need Gods Grace to inable you to continue in this happy ſtate? and will you not pray unto God, to give it you?

25 *A.* Yes, *And I pray unto God, to give me his grace, that I may continue in the ſame* ſtate of Salvation *to my lives end.*

§ V.

§ V. The Twelve Articles of the Creed.

Q. You told me, that by Gods help, you would believe all the Articles of the Chriſtian Faith; therefore Rehearſe the Articles of thy Belief.

26 *A.* I. I believe in God the Father Almighty, maker of Heaven and Earth:
II. And in Jeſus Chriſt his only Son, our Lord.
III. Who was conceived by the Holy Ghoſt, Born of the Virgin Mary.
IV. He ſuffered under Pontius Pilate, was crucified, dead and buried, he deſcended into Hell.
V. The third day he roſe again from the Dead.
VI. He aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty,
VII. From thence he ſhall come to judge the quick, and the dead.
VIII. I believe in the Holy Ghoſt.
IX. The Holy Catholick Church, the Communion of Saints.
X. The forgiveneſs of Sins.
XI. The reſurrection of the Body.
XII. And the life everlaſting. Amen.

Q. Which is the firſt Article of our Belief?

27 A. *I believe in God the Father Almighty, maker of Heaven and Earth.*

Q. What do you profeſs to believe in this firſt Article?

28 *A.* In the firſt Article I profeſs,

1. That God is.
2. That he is the Father Almighty.
3. That he is the maker of Heaven and Earth.

And that I believe in him as ſuch.

Q. Which is the ſecond Article of the Chriſtian Faith, ſet down in the Creed?

29 *A. And I believe in Jeſus Chriſt, his only Son our Lord.*

Q. What

Q. What do you profeſs to believe in the ſecond Article?

30 *A.* In the ſecond Article I profeſs,

1. That Jeſus is the Chriſt.

2. That Jeſus Chriſt is the only Son of God the Father.

3. That he is our Lord.

And that I believe in him as ſuch.

Q. Which is the third Article of the Creed?

31 *A. Who was conceived by the Holy Ghoſt, born of the Virgin* Mary.

Q. What do you profeſs to believe in the third Article?

32 *A.* In the third Article, I profeſs to believe,

1. That Jeſus Chriſt was conceived by the Holy Spirit.

2. That he was born of *Mary*.

3. That *Mary* his Mother, was a Virgin at his Birth.

Q. Which is the fourth Article of the Belief?

33 *A. He ſuffered under* Pontius Pilate, *was crucified, dead and buried, he deſcended into Hell.*

Q. What do you profeſs to believe in the fourth Article?

34 *A.* In the fourth Article I profeſs to believe.

1. That Jeſus Chriſt ſuffered (dreadful Sufferings) under *Pontius Pilate*, when *Pontius Pilate* was Governour of *Judea*, and by his order.

2. That he was then crucified, nailed to a Croſs.

3. That he was dead, that he died on that Croſs.

4. That he was buried.

5. That he deſcended into Hell, that his Soul went into the inviſible ſtate, where Souls departed were.

Q. Which is the fifth Article of our Creed?

35 *A. The third day he roſe again from the dead.*

Q. What

Q. What do you profeſs to believe in the fifth Article?

36 *A.* In the fifth Article, I profeſs to believe,

1. That Jeſus Chriſt aroſe again, from among the dead.

2. That he aroſe again upon the third day, after his death and burial.

Q. Which is the ſixth Article of the Creed?

37 *A. He aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty.*

Q. What do you profeſs to believe in the ſixth Article?

38 *A.* In this ſixth Article, I profeſs to believe,

1. That our Lord Jeſus Chriſt did, after his riſing from the Dead, aſcend, and go up into Heaven.

2. That he hath his ſeat and abode now there.

3. That he ſitteth at the right hand of God the Father Almighty, that he is in higheſt Place, Power, and Authority, next unto God the Father.

Q. Which is the Seventh Article?

39 *A. From thence he ſhall come, to judge the quick, and the dead.*

Q. What do you profeſs to believe in this ſeventh Article.

40 *A.* In this ſeventh Article I profeſs to believe,

1. That Jeſus Chriſt ſhall come again from thence, that is, out of Heaven.

2. That he ſhall come thence to judge men.

3. That he ſhall judge all men, both the quick, and the dead, that is, both thoſe that then ſhall be alive, and thoſe that ſhall then be dead.

Q. Which is the eighth Article of your Creed?

41 *A. I believe in the Holy Ghoſt.*

Q. What do you profeſs to believe in the eighth Article?

42 *A.* In the eighth Article I profeſs,

1. That

1. That there is an Holy Ghoſt or Spirit.

2. That this Spirit is Holy, halloweth, and ſanctifieth the elect people of God.

3. That I do believe in him, as the Holy ſanctifying Spirit.

Q. Which is the ninth Article in the Creed?

43 *A. I believe the Holy Catholick Church, the Communion of Saints.*

Q. What do you profeſs to believe in the ninth Article?

44 *A.* In the ninth Article, I profeſs to believe,

1. That there is one Church of Chriſt.

2. That this Church is Holy, made up of Saints, ſeparated and conſecrated to God in Baptiſm.

3. That this Holy Church is Catholick, comprehending all Chriſtians, in all Nations, Times, and Places.

4. That there is, and ought to be a Communion of theſe Saints (or Chriſtians ſacred to God) in Chriſtian fellowſhip, in mutual love, and all good offices towards one another.

Q. Which is the tenth Article of the Creed?

45 *A.* I believe *The forgiveneſs of ſins.*

Q. What do you profeſs to believe in this tenth Article?

46 *A.* In this tenth Article, I profeſs to believe,

1. That the ſins of men ſtand in need of Forgiveneſs.

2. That there is forgiveneſs of the ſins of all thoſe, that truly repent, and believe.

Q. Which is the eleventh Article of the Creed?

47 *A.* I believe *The Reſurrection of the Body.*

Q. What do you profeſs to believe in the eleventh Article?

48 *A.* In the eleventh Article I profeſs to believe, That the bodies of all men that die, ſhall be raiſed again to life at the laſt day.

Q. Which

Q. Which is the Twelfth Article?

49 *A. And the Life Everlasting.*

Q. What do you profess to believe in this Twelfth and last Article of your Creed?

50 *A.* In this Twelfth Article I profess to believe, That there is, and shall be an Everlasting Life of the Righteous in Heaven, and of the Wicked in Hell for ever.

Q. What meaneth Amen at the End?

51 A. Amen signifieth { *So be it,* and, *So it is.*

And therefore I say Amen, *So it is.* All these things are certainly true, and I believe them to be so. And *so let it be,* they are excellently good, and I am duely affected towards them, and will live, and act suitably to them.

Q. What doest thou chiefly learn in these Articles of thy Belief?

52 A. First I learn to believe in God the Father, who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the Elect People of God.

Q. Why say you, That by the Articles of your Belief you chiefly learn these three things?

53 *A.* I say chiefly, because there are other things besides these, which I learn and profess in the Creed, but these three are the chief.

Q. First, Whom do you profess to believe in?

54 *A.* First, I profess to *believe in God the Father.*

Q. What hath God the Father done?

55 A. *He hath made me, and all the world.*

Q. Secondly, Whom do you learn to believe in?

56 *A.* Secondly, I learn and, profeſs to *believe in God the Son.*

Q. Who is meant by God the Son?

57 *A.* Jeſus Chriſt is God the Son.

Q. What hath God the Son done, hath he not redeemed all the world?

58 *A.* God the Son *hath redeemed me, and all mankind*, not Angels, nor Devils.

Q. Thirdly, In whom do you learn to believe?

59 *A.* Thirdly, I learn and profeſs to *believe in God the Holy Ghoſt.*

Q. What doth God the Holy Ghoſt do? Doth he not ſanctifie all the World, or at leaſt all Mankind?

60 *A.* No; but *he ſanctifieth me, and all the Elect People of God.*

Q. If then you learn to believe in God the Father, and in God the Son, and in God the Holy Ghoſt, do you not learn to believe in three Gods?

61 *A.* No; but I believe in the Father, and Son, and Holy Ghoſt, and theſe three are one God.

§ VI. The Ten Commandments.

Q. You ſaid that your Godfathers and Godmothers did promiſe for you, That you ſhould keep Gods Commandments; Tell me how many there be?

62 A. Ten.

Q. Which be they?

63 A. The ſame which God ſpake in the twentieth Chapter of Exodus, ſaying I am the Lord thy God, who brought thee out of the Land of Egypt, out of the Houſe of Bondage.

Q. Who ſpake theſe Ten Commandments?

64 A. *God ſpake* theſe Ten Commandments.

Q. Where are theſe Ten Commandments written down?

65 *A.* They are *written in the twentieth Chapter of* Exodus.

Q. What

Q. What did God say, before he spake the Ten Commandments?

66 *A.* God spake to the Nation of *Israel*, saying, *I am the Lord thy God, who brought thee out of the land of* Egypt, *out of the house of bondage* and slavery. And therefore keep thou all the Commandments of him, who is the Lord thy God, and hath redeemed thee from *Egyptian* slavery.

Q. Which is the First Commandment?

67 *A.* I. Com. Thou shalt have none other Gods, but me.

Q. What doth God require in this First Commandment?

68 *A.* In the First Commandment God requireth, That his redeemed People have him for their God.

Q. What doth God forbid in the First Commandment?

69 *A.* In the First Commandment God forbiddeth them to *have any other God, but him.*

Q. Which is the Second Commandment?

70 *A.* II. Com. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

Q. What doth God forbid his People in the Second Commandment?

71 *A.* In the Second Commandment God forbiddeth his People, *To make any graven image, or any likeness of any thing in heaven above, or in the earth beneath, or in the*

water below the earth, to bow down to them, or worship them.

Q. What doth God say to affrighten them from bowing down, and worshipping the image or likeness of any thing?

72 *A.* He saith, *For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me,* and worship images.

Q. What doth he say, to encourage them to keep this Commandment?

73 *A.* To encourage his People to keep this Commandment, he saith, *And I shew mercy to thousands in them that love me, and keep my Commandments,* particularly, who keep this Commandment, and do not worship Images.

Q. Which is the third Commandment?

74 *A.* III. Com. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

Q. What doth God forbid in the Third Commandment?

75 *A.* In the third Commandment, God forbiddeth *to take the name of the Lord our God in vain.*

Q. What is it to take the name of God in vain?

76 *A.* To take the name of the Lord God in vain is to use his Name vainly, rashly, irreverently, falsly, or maliciously; without just cause, without a good end, and without due Reverence.

Q. What saith he, to affrighten men from taking his Name thus in vain.

77 *A.* To affrighten men from taking his Name in vain, he saith, *For the Lord will not hold him guiltless, that taketh his Name in vain,* but will certainly punish him as a guilty Wretch.

Q. Which

Q. Which is the Fourth Commandment?

78 *A.* IV. Com. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do, but the Seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Q. What did God command the children of *Israel* in the Fourth Commandment?

79 *A.* In the Fourth Commandment, God required the Children of *Israel* to *remember to keep holy the Sabbath-day. Six days* (saith he) *thou shalt labour, and do all that thou hast to do; but the seventh day is the Sabbath* (the rest) *of the Lord thy God. In it thou shalt do no manner of work.*

Q. Who were they that were to do no manner of work, but to rest on the Sabbath day?

80 *A. Thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and thy cattel, and the stranger, that is within thy gates.*

Q. What reason doth God give, why he blessed, hallowed, and set apart the seventh day of the week for a day of holy rest?

81 *A. Because in six day the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; therefore* (and upon that account) *he blessed the seventh day, and hallowed it*; making it an holy day of rest.

Q. Which day of the week did God then bless, and hallow, for a Weekly Sabbath?

82 *A.* God blessed the seventh day of the week,

which is our Saturday, and hallowed it, to be the weekly Sabbath.

Q. Why then do not we keep the seventh day of the week, Saturday, as an holy Sabbath?

83 *A.* Because our Lord Jesus Christ did at his death abolish the *Seventh-day Sabbath*: and his Apostles, and Disciples directed by the Holy Ghost, did make the first day of the week (which is the Lord's day, on which the Lord rose from the dead) to be the day of Christians meeting for the Publick Worship of God.

Q. Which is the Fifth Commandment?

84 *A.* V. Com. **Honour thy Father, and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.**

Q. What doth God require in this Fifth Commandment?

85 *A.* In the Fifth Commandment God requireth, That we *honour our Father and Mother.*

Q. What saith he to encourage us so to do?

86 A. *That so thy days may be long in the land which the Lord thy God giveth thee.*

Q. Which is the Sixth Commandment?

87 *A.* VI. Com. is, **Thou shalt do no Murther.**

Q. What doth God forbid in this his Sixth Commandment?

88 *A.* In the Sixth Commandment God forbids to do ought, that tends to take away any mans Life unjustly.

Q. Which is the Seventh Commandment?

89 *A.* VII. Com. is, **Thou shalt not commit Adultery.**

Q. What doth God forbid in the Seventh Commandment?

90 *A.* In the Seventh Commandment God forbid-

deth

deth us, To be unchaſte in our Thoughts, Words, and Deeds.

Q. Which is the Eighth Commandment?

91 A. VIII. Com. Thou ſhalt not ſteal.

Q. What doth God forbid in this Eighth Commandment?

92 *A.* In the Eighth Commandment God forbiddeth, To take away, or keep from any man unjuſtly, any good thing, that belongs to him.

Q. Which is the Ninth Commandment?

93 A. The IX. Com. is Thou ſhalt not bear falſe witneſs againſt thy Neighbour

Q. What doth God forbid in the Ninth Commandment?

94 *A.* In the Ninth Commandment God forbiddeth, To ſlander our Neighbour, and to ſpeak, or ſwear falſly of him.

Q. Which is the Tenth Commandment?

95 A. X Com. Thou ſhalt not covet thy Neighbours houſe, thou ſhalt not covet thy Neighbours wife, nor his man-ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Q. What doth God forbid in the Tenth Commandment?

96 *A.* In the Tenth Commandment God forbiddeth, to grudge our Neighbour any good thing that he juſtly enjoys, & to covet, or deſire to have it from him.

§ VII. The Sum of the Ten Commandments.

Q. What doeſt thou chiefly learn by theſe Commandments?

97 *A.* By theſe Commandments, I learn two things.

I. I learn my Duty towards God.
II. I learn my Duty towards my Neighbour.

Q. Which of these Commandments teach you your duty towards God?

98 *A.* The first four Commandments teach me my duty towards God.

Q. Which Commandments teach you your duty towards your Neighbour?

99 *A.* The six last Commandments teach me my duty towards my Neighbour.

Q. What is your Duty towards God?

100 *A.* My duty towards God is,

1. To believe in him.
2. To fear him.
3. To love him { with all my heart, with all my mind, with all my soul, and with all my strength.
4. To worship him.
5. To give him thanks.
6. To put my whole trust in him.
7. To call upon him.
8. To honour his holy Name, and his Word.
9. And to serve him truly all the days of my life.

Q. What is thy duty towards thy Neighbour?

101 A. My duty towards my Neighbour is,

1. To love him as [I love] my self.
2. And to do to all men, as I would they should do unto me.
3. To love, honour, and succour my Father and Mother.

4. To

4. To honour and obey the King, and all that are put in Authority under Him.
5. To submit my self to all my Governors, Teachers, Spiritual Pastors, and Masters.
6. To order my self lowly and reverently to all my Betters.
7. To hurt no body by word or deed.
8. To be true and just in all my dealing.
9. To bear no malice, nor hatred in my heart.
10. To keep my hands from picking and stealing.
11. And [to keep] my tongue from evil speaking, lying, and slandering.
12. To keep my body in temperance, soberness, and chastity.
13. Not to covet nor desire other mens Goods.
14. But to learn, and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

§ VIII. Of the Lords Prayer.

Q. My good Child, doest thou know whether thou art able of thy self to do these things, to renounce the Devil, and all his Works, the Pomps and Vanities of this wicked World, & all the sinful lusts of the Flesh, & to believe all the Articles of the Christian Faith, and to walk in the Commandments of God, and serve him without his special grace and help?

102 *A.* I know this, *That I am not able to do these things of my self, nor to walk in the Commandments of God, and to serve him, without his special grace.*

Q. What if you should not perform your Covenant made at Baptism, aad which you have engaged your self to perform.

103 *A.* He that refuses or neglects to do, as he is engaged

engaged to do at Baptiſm, continues not in *the eſtate of ſalvation, to which God hath called him by Jeſus Chriſt our Saviour.* Nor is he a true *Member of Chriſt*, nor a *Child of God*, nor *an Inheritor of the Kingdom of Heaven.*

Q. Muſt you not then learn at all times to call for God's ſpecial grace, by diligent Prayer to enable you to keep your promiſe?

104 *A.* Yes, *I muſt call for God's ſpecial grace, by diligent Prayer at all times*, to enable me to do theſe things, which I am not able to do of my ſelf.

Q. What Prayer are you to uſe to call for God's ſpecial grace by?

105 *A.* The Lord's Prayer is both a Form for us to uſe, and a Pattern by which we ought to make all our other Prayers.

Q. Let me then hear you ſay the Lord's Prayer.

106 A. Our Father which art in Heaven!
1. Hallowed be thy Name.
2. Thy Kingdom come.
3. Thy Will be done in earth, as it is in Heaven.
4. Give us this day our daily Bread.
5. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.
6. And lead us not into temptation, but deliver us from evil.

For thine is the Kingdom, the Power, and the Glory for ever and ever. Amen.

Q. To whom do you pray in the Lord's Prayer?

107 *A.* In the Lord's Prayer, we pray only to God, who is *our Father, which is in Heaven.*

Q. Which is the firſt thing you pray for in the Lord's Prayer?

108 *A.* The firſt thing that we pray in the Lord's Prayer, is, *Hallowed be thy name,*

Q. What

Q. What mean you when you ſay, Hallowed be thy Name?

109 *A.* When we ſay, *Hallowed be thy Name*, we pray that God may be honoured, feared, and worſhiped; and his holy Name had in all holy Reverence, by us, and all men.

Q. Which is the ſecond thing we pray for in the Lord's Prayer?

110 *A.* The ſecond thing we pray in the Lord's Prayer, is, *Thy Kingdom come.*

Q. What do you mean, when you ſay, Thy Kingdom come?

111 *A.* When we ſay, *Thy Kingdom come*, we pray that God may be owned, and ſerved by all, as the great King of Heaven, and Earth; and his Laws kept; and that we and all others may ever be his dutiful Subjects.

Q. Which is the third thing that we pray in the Lord's Prayer?

112 *A.* The third thing, which we pray in the Lord's Prayer, is, *Thy Will be done in earth, as it is in heaven.*

Q. What do you pray for, when you ſay, Thy Will be done in earth as it is in heaven?

113 *A.* When we ſay, *Thy Will be done in earth as it is in heaven*, we pray that God's Will may be obeyed, and done here on earth by us, and all men, ſo as it is done in heaven by the holy Angels, and Saints there.

Q. Which is the fourth thing we pray for, in the Prayer of our Lord?

114 *A.* the fourth thing that we pray in the Lord's Prayer, is, *Give us this day our daily Bread.*

Q. What do we beg of our heavenly Father in theſe words?

115 *A.* When we ſay, *Give us this day our daily Bread*,

Bread, we pray that God our heavenly Father would beſtow upon us his Children every day all thoſe things, that are needful to the good either of our Souls, or of our Bodies.

Q. What is the fifth thing that we are taught by our Lord to pray for in the Lord's Prayer?

116 *A.* The fifth thing that we pray in the Lord's Prayer, is, *And forgive us our treſpaſſes, as we forgive them, that treſpaſs againſt us.*

Q. What do we pray for, when we ſay, Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

117 *A.* When we ſay, *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us*, we pray that God, our Father, would mercifully forgive us all the ſins, and offences, that we have committed againſt him, even as we do forgive men all the offences, they have committed againſt us.

Q. Which is the ſixth thing, that we are taught in this Prayer to beg of our heavenly Father?

118 *A.* The ſixth thing that we beg of God in this Prayer, is, *Lead us not into temptation, but deliver us from evil.*

Q. What mean you by theſe words?

119 *A.* When we ſay, *Lead us not into temptation, but deliver us from evill*, we pray that our heavenly Father would by his care and grace keep us from all thoſe *temptations*, whereby we may be brought to ſin againſt him: And that he would ſave us from the Devil, the *evil* one, who tempts us; and from ſin, the *evil* act, to which he tempts us; and from puniſhment, the *evil* miſery, which he would bring us to.

Q. What reaſon is there added at the end, why we beg theſe ſix Petitions of God?

120 *A.* The reaſon why we make this Prayer unto God,

God is added in these words, *For thine is the Kingdom, the Power, and the Glory, for ever and ever.* That is, because we know and acknowledge that in God alone is the *Kingdom* and Sovereignty over all, all *Power* and *glorious* Wisdom, and Goodness, *for ever and ever*; therefore we do thus pray unto him.

Q. Why say we Amen after this Prayer?

121 *A.* After this Prayer, we say *Amen*, So be it, O that it may so be, and so it shall be, to declare that we heartily desire, and assuredly trust, that our heavenly Father for Christ Jesus his sake will grant these things to them, that thus pray unto him aright.

Q. What desirest thou of God in this Prayer?

122 A. In this Prayer, I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people.

1. That we may worship him.
2. Serve him.
3. And obey him, as we ought to do.

And I pray unto God,

4. That he will send us all things that be needful both for our Souls and Bodies.

And 5. That he will be merciful unto us, and forgive us our sins.

And 6. That it will please him to save and defend us in all dangers ghostly and bodily, and keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ, and therefore I say Amen, so be it.

Q. Whom do you desire to grant these things?

123 *A.* I desire God to grant these things.

Q. What is *God* to you?

124 *A.* He is *my Lord God, our heavenly Father*, and *the giver of all goodness*, every good thing.

Q. What

Q. What do you deſire your heavenly Father to do?

125 *A. I deſire him to ſend his grace to me*, and *to all people.*

Q. What do you deſire God to ſend his grace for?

126 *A.* To enable us *that we may worſhip him, ſerve him, and obey him, as we ought to do.*

Q. How ought you to worſhip, ſerve, & obey him?

127 *A.* We ought to worſhip, ſerve, and obey God with the ſame Reverence, Fear, Love, & Zeal; as readily, willingly, and chearfully; as faithfully, ſincerely, and conſtantly; as the happy people in Heaven do.

Q. What do you pray for elſe?

128 *A.* And *I pray unto God, that he will ſend us all things that be needful both for our Souls and Bodies.*

Q. Which are the things that are needful for our Souls?

129 *A.* The things that are daily needful for our Souls, are, All that power, & ability; all thoſe means, and helps; all that grace of God that is needful to make us to underſtand our duty, to love it, and to do it, aright.

Q. What are the things, that are needful to our Bodies?

130 *A.* The things daily needful for our Bodies, are Life, Health, and Strength, Meat, Drink, and Cloathing, and other needful conveniencies.

Q. You ſaid, that *we pray to God than he will be merciful unto us, and forgive us our ſins.* How far are we taught to pray, and hope, that God will forgive us our Treſpaſſes?

131 *A.* We are taught to pray, and hope that God will forgive us our ſins and treſpaſſes, ſo far *as we* do truly *forgive* all *them that treſpaſs againſt us*, and no farther.

Q. You ſaid, that *you prayed God that it would pleaſe him to ſave and defend us in all dangers ghoſtly and bodily*: which are the bodily dangers, in and from which you pray God to ſave, and defend us? 132 *A.*

132 *A.* The bodily dangers from which I pray God to defend us, are all thoſe things that may endanger the Life, Health, or Welfare of our bodies; ſuch are, Maims, Diſeaſes, want of Food and Raiment, and ſuch like.

Q. Which are the ghoſtly or ſpiritual dangers, againſt which we pray God to defend us?

133 *A.* Ghoſtly dangers are all thoſe by which our Souls are endanger'd, as, when the devil, wicked men, or any thing in the world tempts us to ſin *againſt God*, or when our own fleſh inclines us to it, then our Souls are in danger to be ruined by that ſin; & therefore we pray, that *God will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and ſo from everlaſting death.*

Q. Who is our ghoſtly enemy?

134 *A.* Our ſpiritual enemy is our adverſary the Devil, who, as a roaring Lion, walketh about, ſeeking whom he may devour.

Q. Have you any hope, that God will grant you theſe Petitions?

135 *A.* All *this I truſt he will do, of his mercy and goodneſs, through our Lord Jeſus Chriſt, and therefore I ſay Amen, ſo be it.*

Q. Who are they that have good ground to truſt, that God of his mercy and goodneſs, thro' our Lord Jeſus Chriſt, will grant theſe Petitions to them?

136 *A.* All thoſe that are faithful to God in the Covenant made at their Baptiſm, & do truly make conſcience of keeping it in all Points, and who make a diligent uſe of all the means that God hath appointed, for to obtain the good they pray for, may be ſure, *that God of his mercy and goodneſs, thro' our Lord Jeſus Chriſt*, and for his ſake, will grant them all theſe Petitions.

Q. Who are they that ought not to hope ſo?

137 *A.* All thoſe that make no conſcience to keep their Baptiſmal Covenant, but are falſe and perfidi-

ous

ous Breakers of it, and do not diligently uſe the means that God hath appointed, to obtain the good things that they need, ſhould nōt truſt that God of his mercy, thro' Chriſt, will grant their Prayers; ſeeing ſuch rather tempt, and affront Almighty God, than pray to him.

Q. Which are thoſe means which God hath appointed, to obtain the good things, that we pray for?

138 *A* The means, that God hath appointed for our obtaining the good things, we pray for, are,

1. That we apply our minds by diligent ſtudy of his Word, and hearkning to the good inſtructions of his Miniſters, to learn all, that concerns us.
2. That we bring our Wills to love what is good, and to hate all, that is evil.
3. That we conſcientiouſly employ all our helps and abilities, in diſcharging our duty, ſubmitting our ſelves to the diſcipline of Chriſt, and to the wiſe directions of our Superiors, watching againſt the occaſions, and reſiſting temptations to ſin, mortifying the luſts and ſinful deſires of our fleſh, and duly uſing the Sacraments, which Chriſt hath ordained in his Church.

§. IX Of the Two Sacraments.

Q. How many Sacraments hath Chriſt ordained in his Church?

139 *A*. Chriſt hath ordained in his Church onely Two Sacraments, as generally neceſſary to Salvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Q. Which are thoſe Two onely Sacraments which Chriſt hath ordained in his Church?

140 *A*. Baptiſm is one, & the Lord's Supper is the other, & theſe Two are the onely Sacraments that Chriſt hath ordained in his Church. Q. Are

Q. Are both theſe Sacraments ſo neceſſary to the ſalvation of any man, that no man can be ſaved, unleſs he be baptized, and receive the Lord's Supper?

141 *A.* Both Baptiſm, and the Lord's Supper, are *generally neceſſary to* the *ſalvation* of every man.

Q. What mean you to ſay, they are *generally* neceſſary?

142 *A.* The meaning is, That theſe two Sacraments are ſo neceſſary to the ſalvation of men, that he that wilfully neglects or refuſes to be baptized, and partake of the Lord's Supper when he might, as *generally* men might if they would, cannot be ſaved.

Q. When may any be ſaved without them?

143 *A.* He that is fit and deſirous to be baptiz'd, and to receive the Lord's Supper, but is againſt his will forced to want them, may be ſaved without them.

Q. What meaneſt thou by this word Sacrament?

144 *A.* By a Sacrament, I mean an outward and viſible ſign of an inward and ſpiritual grace given unto us; which outward ſign was ordained by Chriſt himſelf, as a means whereby we receive that ſame ſpiritual grace, and a pledge to aſſure us thereof.

Q. By whom are theſe two outward ſigns of inward and ſpiritual grace ordained?

145 *A.* They are both *ordained by Chriſt himſelf.*

Q. What is the outward and viſible ſign ordained for?

146 *A.* The outward ſign is ordained to be *a means whereby we receive the inward grace, and to be a pledge to aſſure us of it*, that as ſure as we duely receive the outward ſign, ſo ſure ſhall we receive the inward and ſpiritual grace.

Q. So then, How many parts are there in each Sacrament?

147 *A.* In each Sacrament there are two parts.

1. The outward viſible ſign.
2. And the inward ſpiritual grace.

Q. What is the outward viſible ſign in Baptiſm?

148 *A.* In Baptiſm, the outward viſible ſign is water, wherein the perſon is baptized in the Name of the Father, and of the Son, and of the Holy Ghoſt.

Q. What is the inward and ſpiritual grace ſignified by our being waſhed with water, and given to us thereby?

149 *A.* The inward and ſpiritual grace ſignified and given in Baptiſm, is, A death unto ſin, and a new birth unto righteouſneſs; for being by nature born in ſin, and the children of wrath we are hereby made the children of grace.

Q. What are we by nature?

150 A. *By nature we are born in ſin, and are the children of wrath*; that is, we are perſons to whom the wrath of God is due.

Q. What are we made, by being duely and rightly baptized?

151 *A.* By being duely and rightly baptized, *we are made the children of grace*; that is, we are put into the eſtate in which the grace of God, his favour, and the effects of it, are by his promiſe due.

Q. What doth that grace engage and enable us to do?

152 *A.* The grace given at Baptiſm, doth engage and enable us *to dye unto ſin, and to be born a new*, to live a new life *unto righteouſneſs*.

Q. What is required of perſons to be Baptized?

153 *A.* There is required of perſons to be baptized,

First, Repentance whereby they forſake ſin.

And ſecondly, Faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Q. Here then are two things requir'd of all perſons before they be baptized, which is the firſt?

154 A. *Repentance* is the firſt thing requir'd.

Q. What

Q. What ſort of Repentance is it that is requir'd?

155 A. Not that Repentance only whereby a man acknowledges his ſins, nor that only whereby he is grieved and ſorry for his ſin; but that *Repentance* is required *whereby men forſake ſin*, and all ſin.

Q. which is the ſecond thing requir'd of perſons to be baptiz'd?

159 *A.* Faith is the ſecond thing.

Q. What Faith is it that is requir'd?

157 *A.* That Faith is requir'd of perſons to be baptized, *whereby they ſtedfaſtly believe the Promiſes of God made to them in that Sacrament* of Baptiſm.

Q. What promiſe hath God made to men that come truly to the Sacrament of Baptiſm?

158 *A.* The chief promiſe is ſet down in the 16*th Chapter* of *Mark*, in the 15 and 16 *verſes*, thus: *Jeſus ſaid unto his Diſciples, Go ye into all the world, and preach the Goſpel to every creature: He that believeth, and is baptized, ſhall be ſaved.*

Q. Who are they that do indeed thus believe?

159 *A* They, and they only do thus believe, who are ſo ſatisfied of the truth and goodneſs of the Goſpel, that they *are perſuaded* to undertake the Baptiſmal Vow, and to be baptized into the Name of the Father, and of the Son, & of the Holy Ghoſt, & to live according to their Promiſe, Vow, and Engagement.

Q. Can Infants, in their tender age, repent and believe?

160 *A.* No: *Infants, by reaſon of their tender age, cannot perform Repentance and Faith.* They cannot forſake ſin, nor ſtedfaſtly believe the Promiſes and Word of God.

Q. Why then are Infants baptized, when by reaſon of their tender Age, they cannot perform them?

161 A. Becauſe they promiſe them both by their Sureties, which Promiſe when they come to Age themſelves are bound to perform.

Q. You ſay Infants promiſe them both, both what?

162 A. *They promiſe by their Sureties both* Repentance, and Faith; both to forſake Sin, and to believe the Promiſes of God.

Q. What are they hereupon bound to?

163 A. *They are bound themſelves to perform this Promiſe*, and themſelves to repent and believe.

Q. When are they bound to perform this themſelves?

164 A. *When they come of Age* to do it.

Q. Why was the Sacrament of the Lord's Supper ordained?

165 *A.* The Sacrament of the Lord's Supper was ordained for the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Q. When Jeſus Chriſt ſo loved us, that he dyed on a Croſs for us, what was his death?

166 A. *The death of Chriſt was a Sacrifice* offer'd to God for us, and accepted by him.

Q. Do not we receive ſome benefits by the Sacrifice of the death of Chriſt?

167 A. *We receive* many and great *benefits thereby*, the pardon of our ſins, the help of his grace, and Spirit, and aſſured hopes of eternal glory, *&c.*

Q. May we forget the Sacrifice of the death of Chriſt, and the benefits which we get by it, or ſhould we keep them in continual remembrance?

168 *A.* The Sacrifice of Chriſt's death, and the benefits that we receive thereby, ſhould be had in continual remembrance to the worlds end, and therefore Chriſt *ordained the Lord's Supper*, to keep up *the continual remembrance thereof.*

Q. What do they then do, who refuſe to celebrate the Lord's Supper?

169 *A.* They that refuſe & neglect to celebrate, and partake of the Lord's Supper, 1. Do

1. Do refuſe to do that, which is to keep up the *continual remembrance of Chriſt's* love in dying a *Sacrifice* for us.
2. They refuſe to do that, which is to keep up *the continual remembrance of the* many and great *benefits, we* Chriſtians *receive by the ſacrifice of his death.*
3. They refuſe to do that, which their Lord Chriſt hath *ordained* to keep up the *continual remembrance of theſe things* to the worlds end.

Q. Which is the outward part or ſign in the Lords Supper?

170 *A.* The outward part and viſible ſign in the Lord's Supper, is, Bread and Wine, which the Lord hath commanded to be received.

Q. Is it not enough, that only Bread, or only Wine be received in the Lord's Supper?

171 A. *The Lord hath commanded that both Bread and Wine be received* by all, that eat the Lord's Supper.

Q. Which is the inward part, or the thing ſignified by the Bread and Wine?

172 *A.* The thing ſignified by the Bread and Wine in the Lord's Supper, is, The Body and the Blood of Chriſt, which are verily and indeed taken, and received by the Faithful in the Lord's Supper.

Q. What are the benefits whereof we are partakers thereby, by faithful receiving the Lord's Supper?

173 *A.* The benefits that we are partakers of thereby, are The ſtrengthening and refreſhing our ſouls by the body and blood of Chriſt, as our bodies are (ſtrengthened and refreſhed) by the bread and wine.

Q. Is there nothing requir'd of perſons before they come to the Lord's Supper, that they may be *ſtrengthened and refreſhed thereby*

174 *A.* Yes ſome things are requir'd of perſons before they come to the Lord's Supper, that ſo they may be ſtrengthened and refreſhed thereby.

Q. What is required of them, that come to the Lord's Supper?

175 A. It is requir'd of them, that come to the Lords Supper, To examine themſelves whether they truly repent of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

Q. You ſay, That they, that come to partake of the Lords Supper, are required to examine themſelves, What muſt they examine themſelves of?

176 *A.* They muſt *examine themſelves* of three things.

1. *Whether* or no, *they truely repent of their former ſins, ſtedfaſtly purpoſing to lead a new life.*
2. *Whether*, or no, *they have a lively Faith in Gods mercy through Chriſt*, together *with a thankful remembrance of Chriſt death.*
3. *Whether*, or no, *they be in Charity with all men.*

Q. How may a man know whether he truly repent of his former ſins?

177 *A.* Then doth a man *truly repent of his former ſins*, when he not only ſees, owns, and confeſſes all his ſins, nor only is grieved and ſorry for them, but alſo abhors and forſakes them, and doth not willingly ſin any more.

Q. How may it be known, Whether a man do ſtedfaſtly purpoſe to lead a new life?

178 *A.* Then doth a man *ſtedfaſtly purpoſe to lead a new life*, when his purpoſes are ſo ſtrong, that nothing prevails with him to return to his former ſins, but he is brought over *to lead a new*, holy, and obedient *life.*

Q. How

Q. How may a man know, Whether he hath a lively Faith in God's mercy through Chriſt?

179 *A.* Then hath a man *a lively Faith in Gods mercy*, when he ſo believes the mercifulneſs of God, as that he ſincerely uſes the means, and performs the conditions of obtaining the mercies of God.

Q. Which are thoſe mercies of God through Chriſt?

180 *A.* The chief mercies that God gives *through Chriſt*, are,

1. Pardon of all our ſins.
2. The aſſiſtance and grace of his holy Spirit.
3. Eternal glory and happineſs in Heaven.

Q. Why are theſe called the mercies of God through Chriſt?

181 *A.* They are ſaid to be *through Chriſt*,

1. Becauſe the *mercies of God* are beſtowed on us for the ſake of Chriſt, and of what he was, did, and ſuffered for us.
2. Becauſe they are conveyed to us by Chriſt.
3. Becauſe they are beſtowed in Chriſt's way, by thoſe means, and upon thoſe conditions, that Chriſt hath appointed.

Q. How may a man know whether he be in Charity with all men?

182 *A.* He that *is in Charity with all men*, neither deſigneth, nor wiſheth, nor furthereth the harm of any man, but deſigneth, wiſheth, and furthereth the good of all men to his power.

Q. What if upon Examination we find, that we truly repent, have a lively Faith, and are in Charity with all men?

183 *A.* If, when we have examined our ſelves, we find that we *truly repent*, and *have a lively Faith*, and *are in charity with all men*, then we may ſafely, and will chearfully, and comfortably partake of the Lord's Supper.

Q. What if upon ſtrict examination we find, that we do not truly repent of our former ſins, have not a lively Faith, or are not in charity with all men?

184 *A.* Such a man is in a moſt wretched condition, unprepared to live well, unprepared to die well, unfit to partake of the Lord's Holy Supper, which he muſt abſtain from, until he be duly qualified for it.

Q. What ought ſuch an one to do?

185 *A.* He ought immediately to make himſelf ſenſible of his miſerable eſtate, and to pray earneſtly for the grace and aid of God's holy Spirit, and to ſincerely endeavour by all God's appointed means to bring his mind *to a true Repentance, to a lively Faith, and to univerſal Charity*, and then to come and partake of the Lord's Supper for *the ſtrengthening and refreſhing of his ſoul.*

BRITISH 14 MY 1902 MUSEUM

FINIS.

Daily Acts of Devotion.

REmember my good Child, that as ever you would be happy, as ever you would keep the love of God and men, as ever you would ſave your Soul from Sin, Satan, and Hell, you muſt not only know, and own your duty to God, and your Neighbour, but you muſt actually do it all the days of your life.

§I. MORNING DEVOTIONS.

THerefore when thou firſt awakeſt in the morning, look up to Heaven, and ſay,

I thank thee, O Lord, my heavenly Father! that by thy great mercy thou haſt defended me from all the perils and dangers of this Night, through thy onely Son, our Saviour Jeſus Chriſt. Amen.

After ſufficient ſleep, immediately quit thy Bed; and give no way to ſloth, nor occaſion to bad thoughts.

As thou art dreſſing, ſuffer no vain talk, nor worldly matters to prepoſſeſs thy mind; but caſt thy thoughts round the world, conſider the Heaven, the Sky, the Air, the Waters, the Earth, and Hell, and the Creatures in them: particularly think on thy ſelf, and the excellent eſtate that Adam *and* Eve *were made in, and ſay,*

How Mighty! How Wiſe! How Good is that God, that thus made all theſe things!

Bleſſed be God the Father, who hath made me, and all the world!

Then think into how ſad an eſtate Adam *and* Eve *by their ſin brought themſelves, and all their Children, and how much worſe it would have been, if God had not ſent his Son to ſave men from it, and ſay,*

How

How wretched are men, who are ſpoiled by Sin, enſlaved to the Devil, and liable to Hell!

Bleſſed be God the Son, who hath redeemed me, and all Mankind!

Then think of the aids of the Holy Ghoſt, and the many ways and means he uſeth to ſanctify Chriſtians, and ſay,

Bleſſed be God the Holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Next you may think how great a mercy it is, that you are made a Member of Chriſt, a child of God, and an Heir of the Kingdom of Heaven, and ſay,

I heartily thank my Lord God our heavenly Father, that he hath called me to this eſtate of Salvation, through Jeſus Chriſt our Saviour.

When you are ready, venture not out, till you have withdrawn into the privateſt place you can, and there think how far you have broken your promiſe at Baptiſm, and what faults you have committed, and then with all humility of ſoul, and ſorrow of heart, caſt your ſelf on your knees or face, and ſay with reverence, as in God's preſence:

O Great Creator, Sovereign Lord, and Juſt Judge of Men! I have been baptized into the Name, and ſervice of the Father, and of the Son, and of the Holy Ghoſt, and have promiſed and vowed, that by God's help I would renounce the Devil, and all his Works; the pomps and vanity of this wicked world; and all the ſinful luſts of the fleſh.

Thou, O God, haſt not refuſed me thy help. But, to my ſhame I confeſs, I have too often yielded to the Temptations of the Devil, and done his Works, in Pride, in Malice, in Lying, *in tempting others to ſin, &c.*

I have been fooliſhly taken with the pomps and vanities of this wicked world, and with covetous deſires after its needleſs Braveries, Riches, Pleaſures, and Honours.

I have beaſtlily followed the ſinful Luſts, and been led away by the carnal deſires of the Fleſh, in ſlothfulneſs, intemperance, uncleanneſs, *&c.*

O

O God! be merciful to me a wretched Sinner.

I then alſo promiſed to believe all the Articles of the Chriſtian Faith.

But O how ſhamefully have I neglected duly to conſider them,

Openly to own and profeſs them,

And Conſcientiouſly to live ſuitably to them.

Ye farther, I vowed to keep God's Holy Will and Commandments, and to walk in the ſame Commandments of God, not now and then, but all the days of my life, from my Baptiſm to my death.

But, O my God, I confeſs with ſorrow and ſhame, that I have too often reſiſted thy Holy Will, and diſobeyed thy Commandments, and have not made Conſcience to keep them, nor walk in them all the days of my paſt life.

Diſpoſe my mind, O my God! to true Repentance, and ſo for Jeſus Chriſt's ſake, graciouſly forgive the ſin of thy ſervant. Inable me Conſcientiouſly to renew my Covenant with God, and give me grace ſincerely and conſtantly to keep it.

Then lift up thy Heart, thy Eyes, and thy Hands towards Heaven, and ſay.

I do verily think that I am bound

To renounce the Devil, and all his Works.

The Pomps and Vanity of this wicked World.

And all the ſinful Luſts of the Fleſh.

And here before God, and his Angels, I renounce them all.

And that I am bound to believe, and profeſs all the Articles of the Chriſtian Faith.

And to keep God's Holy Will and Commandments, and to walk in the ſame all the days of my life.

And by thy help, O God, ſo I will.

And becauſe I know that I am not able to do theſe things of my ſelf, nor to walk in the Commandments.

mandments of God, and to ſerve him without his ſpecial grace, therefore I now will call for it by diligent Prayer?

Then ſay,

Our Father which art in Heaven.
Hallowed be thy Name.
Thy Kingdom come.
Thy Will be done in Earth, as it is in Heaven.
Give us this day our daily Bread.
And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.
And lead us not into Temptation.
But deliver us from Evil.
For thine is the Kingdom, and the Power, and the Glory, for Ever and Ever. Amen

Then add,

O my Lord God, our heavenly Father, the Giver of all Goodneſs, I beſeech thee to ſend thy Grace to me, and to all People, that we may worſhip thee, ſerve thee, and obey thee, as we ought to do.

And I pray unto thee, that thou would'ſt ſend us all things, that be needful for our Souls and Bodies.

And that thou would'ſt be merciful unto us, and forgive us our ſins.

And that it would pleaſe thee to ſave and defend us in all dangers, ghoſtly and bodily, *that neither our ſouls nor bodies be harmed.*

And that thou would'ſt keep us from all ſin and wickedneſs, and from our ghoſtly Enemy, *the Devil, and his Inſtruments*, and from everlaſting Death.

And this I truſt, O Lord, thou wilt do of thy mercy and goodneſs, through our Lord Jeſus Chriſt; and therefore I ſay Amen, ſo be it.

Then riſing up, you may conſider with your ſelf thus: How patient! how good and gracious is my Lord! Who hath prolonged my life, and good eſtate to this day. Who hath provided me plenty of good things; and yet allows

allows me the means of grace, and the aids of his Spirit.

Who hath entrusted me with one day more to strengthen my faith, to repent of my sins, to serve my God, to do good to my Neighbour, and to work out my own Salvation in, with fear and trembling.

What manner of person ought I to be in all holy Conversation and Godliness!

Satan is malicious and cunning.

The World tempting, evil Company inticing.

My flesh weak, and my heart deceitful.

But God's eye is upon me.

The love of Christ constrains me.

I am under the Promises and Vows of Baptism.

My Soul, and its eternal state, lies at stake.

God's glory, my Neighbours good, and my own welfare, are deeply concerned in my carriage this day.

I shall be judged according to this days works.

Hell is open, and gapes for the unfaithful, and wicked breakers of God's Covenant.

Eternal Glory is before me, the assured reward of faithful perseverance in well doing.

Grant, O Lord, that I may this day truly do my duty in that state of life, unto which thou hast called me.

Then read a Psalm, and a Chapter in your course, and when you have thought what work you have to do that day, sit down on your knees and say,

O Lord my heavenly Father, Almighty and Everlasting God, who hast safely brought me to the beginning of this day, defend me in the same by thy mighty power; and grant that this day I may fall into no sin, nor run into any kind of danger, but that all my doings may be order'd by thy governance, and I may do always that which is righteous in thy sight, through Jesus Christ our Lord. Amen.

§. II. EVENING DEVOTIONS

I *Adviſe thee, my dear Child, as ever thou wouldeſt be truely Religious and happy, when the day is done, before thou art drowzy, and unfit for ſuch a work, to get alone, and having compoſed thy thoughts, with reverence fall down on thy knees, and ſay,*

O *Lord* my heavenly Father, thou haſt ſafely brought me to the latter end of this day, & haſt defended me in the ſame by thy mighty power; & haſt kept me, by thy grace, from falling into many ſins, & from running into many kinds of dangers, & haſt ſent me all things needful for Soul or Body; for all which I humbly and heartily thank thee, thro' Jeſus Chriſt our Lord. And I beſeech thee to give me thy grace, to help me to conſider what I have done this day; & to praiſe thee for what I have well done; and to ſee, confeſs and repent of what I have done amiſs therein. Amen.

Then take a view of all thou haſt done that day, and conſider what duty to God, to men, or to thy ſelf, thou haſt omitted, and what thou haſt thought, or ſaid, or done amiſs, and ſay,

If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us; but if we confeſs our ſins, (with a due ſenſe of them, hearty ſorrow for them, & utter deteſtation of them, & ſo forſake them) God is faithful and juſt to forgive us our ſins & to cleanſe us from all unrighteouſneſs. *Then fall again on thy knees, and ſay,*

O God the Father! Who haſt made me, and all the World, have mercy on me a miſerable ſinner!

O God the Son! Who haſt redeemed me, and all mankind, have mercy upon me a miſerable ſinner!

O God the Holy Ghoſt! Who do'ſt ſanctifie me, and all the elect People of God, have mercy upon me a miſerable ſinner!

I confeſs before thee, O Lord, that I have been too negli-

negligent of my duty towards thee, in not believing in thee, not fearing thee, not loving thee with all my heart, and with all my mind, and with all my ſoul, and with all my ſtrength; *but have over-loved other things, and too little loved thee.*

O how have I neglected to worſhip thee *the great God, in Spirit and Truth!* To give thee thanks *for all thy mercies*, to put my whole truſt in thee, to call upon thee, to honour thy holy Name, and thy Word, and to ſerve thee truly this, & other days of my life.

Convert me, *O my God*, more to thee, & forgive me.

I have alſo uncharitably and unjuſtly neglected my duty to others, not loving my Neighbour as my ſelf, nor doing to all men, as I would they ſhould do unto me.

I am bound to love, honour, & ſuccour my Father and Mother; to honour and obey the King, and all that are put in Authority under him.

I ſhould have ſubmitted my ſelf to all my Governors, Teachers, ſpiritual Paſtors, and Maſters.

I ſhould have order'd my ſelf lowly & reverently to all my Betters: But the Lord knows I have failed in theſe Duties. How oft have I hurt others by word or deed! How oft have I been untrue and unjuſt in my Dealing! How oft have I, wretched ſinner, born malice and hatred in my heart!

I promiſed to keep my hands from picking & ſtealing; and my tongue from evil ſpeaking, lying, and ſlandering others; and to keep my body in temperance, ſoberneſs and chaſtity: But God and my Conſcience witneſs, that I have fail'd in theſe things. Too oft have I coveted, and deſired other mens Goods; and through ſloth have neglected to learn, and labour truly to do my duty in that ſtate of life, unto which it hath pleaſed God to call me.

Prevail with me, O my God, to amend, and forgive my ſin for Jeſus Chriſt his ſake. Amen.

Then riſing up, read a Pſalm, or Chapter, or both, taking

good

good heed, as to the word of God, and pray God you may be bettered by it. Then fall again on thy knees, and say,

Be merciful to me, *O Lord*, take the care of me, refresh me with good rest, and by thy great mercy defend me from all perils and dangers of this Night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

God the Father, Son and Holy Ghost, whose I am, and whom I serve, into whose Name I was baptiz'd; and to whose Faith, Fear & Love I am devoted, direct, sanctify, and govern my heart and body; enlighten my mind, engage my will, and enliven all my powers in the ways of my duty, and in the works of his commandments; guide, bless, and prosper me here, and bring me to the heavenly Kingdom. *Amen.*

Bless *O Lord God*, I beseech thee, our Sovereign Lady the Queen, & all that are put in Authority under her. Bless the Pastors of thy Church, the Ministers of thy Word and Sacraments. Bless my honoured Parents, my Brothers and Sisters, & all the rest of my Kindred, my Teachers, spiritual Pastor, and Master; all my Benefactors, & good Friends, yea, mine Enemies. Bless this Family, and all in it; all my Neighbours, and Companions, with all blessings bodily and Spiritual, temporal and eternal, thro' Jesus Christ. *Amen.*

The Grace of my Lord Jesus Christ, the Love of God my Father, and the Fellowship of the Holy Ghost be with me now, henceforth, and for ever. *Amen.*

Grace before Meat.

O God, in whom I live, and move, and have my being, bless thy good Creatures, I beseech thee, to my use, and me to thy service, thro' Jesus Christ. *Amen.*

Grace after Meat.

The God of all Power, Grace and Glory, who hath created me, redeemed me, sanctifieth me, and hath at this time graciously fed me, his holy Name be blessed and praised for ever and ever. *Amen.*

14 MY 1902 MUSEUM

THE END.